

7.  
THE NAME  
ALTAR,  
OR

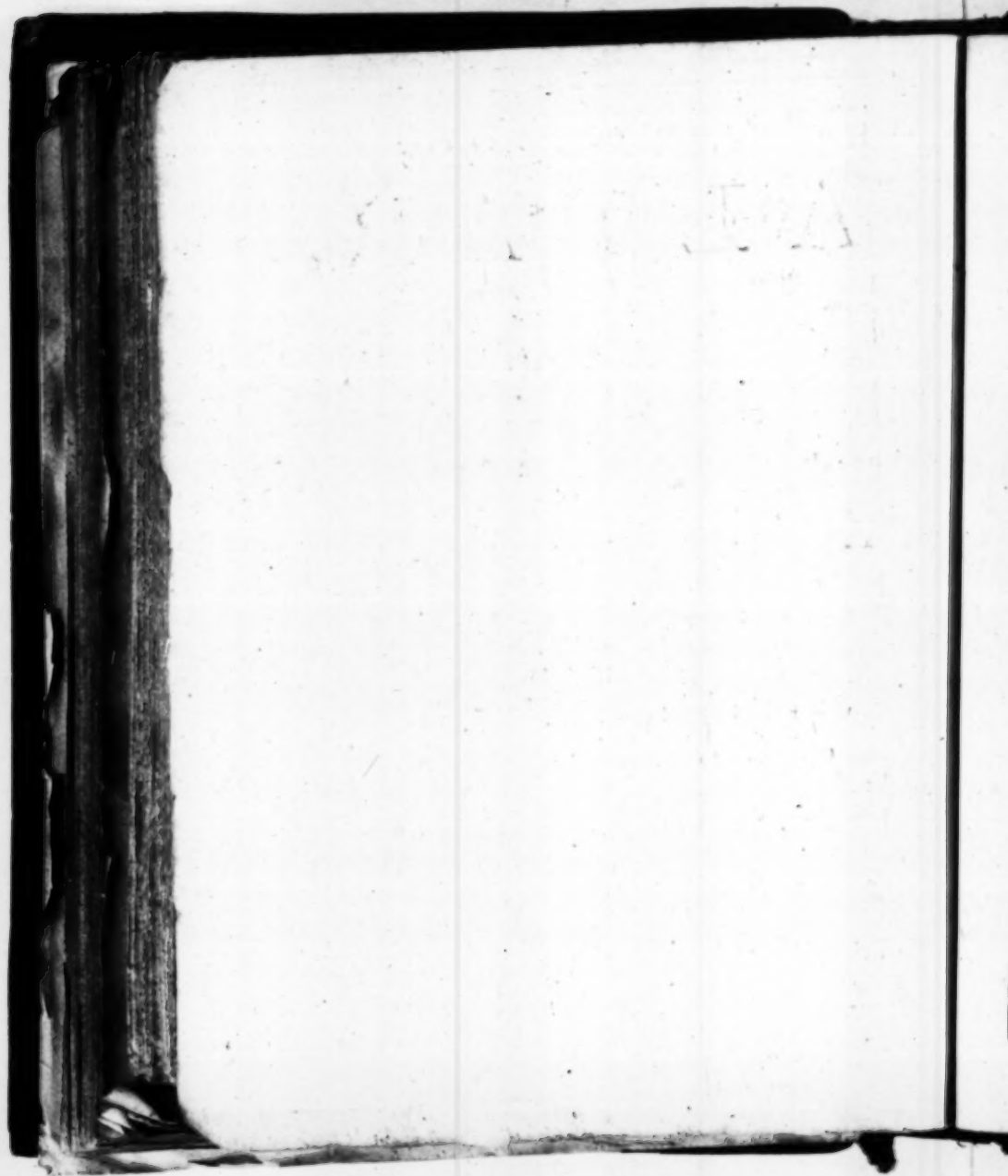
ΘΥΣΙΑΣΤΗΡΙΟΝ,  
anciently given to the  
HOLY TABLE.

A Common-place, or Theologicall  
Discourse, in a Colledge Chappell  
more than two yeares since.

BY  
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L O N D O N,  
Printed by M. F. for JOHN CLARK, and are to  
be sold at his Shop under S. *Peters* Church in Cornhill.  
M D C X X V I I.





GENTLE READER,



*Long Preface would not become a Treatise of so small a bulk. Onely therefore, in a word or two, thou art desired to take notice, that this Discourse was a private Exercise, delivered in a Colledge Chappel, above two full years since, and so before the present controversie about that subject, whereof it treats, was commenced by any publick writing: and therefore not to be suspected to ayme at, or to have relation to*

*A 3*

*any*

any mans opinion or person since inter-  
essed therein.

*That it was never intended for the  
publick view, but, as thou mayst easily  
perceive by the forme it still carries un-  
altered, fitted properly to that private  
Auditory and time, wherein it was ut-  
tered. But when, by occasion of the late  
polemicks, it was copied out, to cōmu-  
nicate to some friends, for their better  
resolution in the controverted point: it  
chanced to fall into the hands of some,  
who so wel liked it, as that they thought,  
the time of its composure especially con-  
sidered, (which by way of caution was  
then prefixed in the front) it would,  
being made publick, conduce to peace,  
and settling of mens minds and judge-  
ments in this question.*

*The hope of so desireable a good  
pre-*



prevailed with the Author (otherwise  
the most unwilling of any man to come  
abroad) to permit it to the Presse. For  
whom would it not grieve to see, that  
the very NAME of That, the approach  
whereunto, was wont, and still should,  
dissolve all differences, should now be-  
come the occasion of so much quarrell?

Matth. 5.

Thus much I thought good to admo-  
nish thee: and so hoping thou wilt make  
a favourable and candide construction  
of what is presented unto thee, with no  
ill meaning (I dare assure thee) I bid  
thee Farewell.

**P**erlegi eruditum hunc *Traſatum*, cui Titu-  
lus eſt [The Name ALTAR, or ΘΥΣΙ-  
ΑΣΤΗΡΙΟΝ, anciently given to the HOLY  
TABLE] in quo nihil reperio ſanæ doctri-  
næ, aut bonis moribus contrarium, quo minùs cum utilita-  
te publica imprimatur, ita tamen, ut ſi non intra  
tres meſes proximè ſequentes typis mandetur,  
hæc licentia ſit omnino irrita.

Ex ædibus Lambe-  
thanis 17. Calen.  
Junii, 1637.

R<sup>mo</sup> in Chr<sup>o</sup> Patri, &  
D<sup>no</sup> D. Arch. Cant.  
Sacellanus Domeſt.  
GUIL. BRAY.



Of the Name *ALTAR*,

OR

ΘΥΣΙΑΣΤΗΡΙΟΝ,

anciently given to the  
HOLY TABLE.



*A Chappell Common-place. An. 1635.*

SECTION I.



**H**AVING made so long  
a Tractation about the  
Eucharist or Christian  
sacrifice, I hold it not un-  
fit, before I passe to ano-  
ther Theme, to speake  
somewhat of the seate or raised fabricke  
whereon this holy mystery hath beene ce-  
lebrated;

B

Seēt. 1. | lebrated; as an appendix to my former discourses thereof: And the rather, because some questions and scruples are moved thereabout. And though others commonly pronounce of these things according to vulgar opinion and hear-say, without further search and enquiry; yet it becomes not us, who live in the Schools of the Prophets, to doe so; but to give our verdict, when we doe give it, out of judgement and due examination.

To come then to the matter; The seat or raised fabrick, appointed for the setting and celebration of this holy myserie, was **THE HOLY TABLE OF ALTAR**: for by both these names hath that sacred *Biere* (as I may call it) of the body and bloud of Christ bin ever promiscuously and indifferently called in the Church. Of the name **TABLE** there is no question; it is granted by all: But concerning the name ΘΥΣΙΑΣΤΗΡΙΟΝ OF ALTAR, many will not beleve it. Let us therefore see, what may be alledged for the antiquity of the use of it, as well as of that of **TABLE**. And take notice,

notice, that I speake not here, either of the matter or form (wherewith men are wont to entangle this question) but of the *name* and *notion* onely, whatsoever the forme or matter were.

Sect. 1.

I will begin with *Tertullian*, the most ancient of the Latine Fathers now extant; who flourished about 100. yeares after the death of St *Iohn* the Evangelist, and 200. after the birth of Christ. Hee in his booke *De Oratione*, in fine, reprehending their scrupulosity, who thought it not so lawfull to partake the Eucharist upon their *station* or weekly fast-dayes, lest their fast thereby should be dissolved, expresses himselfe after this manner.

*Tertullian*  
*An. 200.*

See also c. 10.

“*Similiter de stationum diebus, (saith he) non*  
“*putant plerique sacrificiorum orationibus in-*  
“*tervenendum, quòd statio solvenda sit accepto*  
“*corpore Domini. Ergo devotum Deo obsequium*  
“*Eucharistia resolvit, an magis Deo obligat?*  
“*Nonne solennior erit statio tua, si & ad ARAM*  
“*Dei steteris? Accepto corpore Domini & re-*  
“*servato, utrumque salvum est, & participatio*  
“*sacrificii, & executio officii.*

1

Sect. 1.

2

Againe, in his *De exhortatione castitatis*, c. 10. endeavouring to prove (though erroneously) that a soule conscious of the act of the marriage bed, could not be fit for the duties of prayer and devotion, he speaks "thus; *Si spiritus reus apud se sit, & conscientia erubescit, quomodo audebit orationem dicere ad Altare?*"

These two places shew, that in *Tertullian's* time, as the name *sacrifice* was used for the Eucharist; so was that of ALTAR for the HOLY TABLE: Besides that, the prayers of the Church used there to be offered up unto God.

*Cyprian*  
*An. 250.*

Within 50. yeares after *Tertullian* lived *S<sup>t</sup> Cyprian*, B<sup>p</sup> of the same Church, where *Tertullian* was Presbyter: To whom this language was so familiar, that I have observed it ten times at least in his Epistles onely: but whether he ever useth the name TABLE, I know not. I will recite onely 5. or 6. of the most pregnant and evident places, and not easie to be eluded.

And first, that in his XLII. Epist. or 2. *Ad Cornelium*; where, to shew, that he favoured



voured his part against *Novatianus*, at the beginning, though he was not fully enformed then of the lawfulness of his election; he relates, That, having read his letters in the Church assembly, he refused to publish those Libellous criminations against him, which *Novatianus* had sent by his messengers to be there read. *Honoris* (saith hee,) "*communis memores, & gravitatis sacerdotalis ac sanctitatis respectum tenentes, ea quæ ex diverso in librum ad nos transmissum congesta fuerant, acerbationibus criminosis, respicimus; considerantes pariter & ponderantes, quod in tanto fratrum religiosoque conventu, confidentibus Dei sacerdotibus, & ALTARI POSITO, nec legi debeant, nec audiri?*" Tis a description or periphrasis of an Ecclesiasticall assembly, or, as he calls it, *religiosus conventus*.

Likewise in his LV. Epist. where declaiming against some lapsed Christians, who in time of persecution having sacrificed unto Idols, were yet so proud and insolent, as to endeavour by threats and violence to be received again into the Church, without undergoing publique penance,



Sect. i.

\* Confessus here  
notes the place  
as in Greeke  
Συνηγοριαν.

3

and the satisfaction accustomed; he speaks on this manner: If such insolency as this be tolerated, and those who sacrifice unto Idols, once come to be received againe into the Church, without due satisfaction; *Quid* "supereſt, quàm ut Eccleſia Capitolio cedat, & "recedentibus ſacerdotibus, ac Domini noſtri "ALTARE removentibus, in Cleri noſtri ſa- "crum venerandumque CONSESSUM\* (i. "e. in Presbyterium, ſeu Θ ἁγία Βῆμα) ſimu- "lacra atque Idola cum ARIS ſuis tranſeant?

Again, in his LXIV. Ep. againſt one Fortunatianus a Biſhop, who having laſped in the time of perſecution, would nevertheleſſe returne to the office of a Biſhop, hee "hath theſe words: Cum debeat ſatisfacere " & ad Dominum exorandum diebus ac nocti- "bus, lachrymis & orationibus & precibus in- "cumbere, audet ſibi adhuc ſacerdotium, quod "prodidit, vindicare, quaſi poſt ARAS Diaboli "accedere ad ALTARE Dei ſas ſit. And in "the ſame Ep. Ne tales ad ALTARIS impia- "menta & contagia fratrum denuo redeant, om- "nibus viribus excubandum eſt. In theſe two laſt places note, 1. The name ALTAR used for

for the HOLY TABLE. 2. That those Fathers, when they would distinguish betweene the ALTAR of the true God, and the ALTARS of Idols, doe usually call the one ARA, and the other ALTARE; of which more hereafter.

A fourth testimony is to be found in his LXX. Epist. *ad Ianuar. & ceteros*, where to prove that Heretikes cannot give true Baptisme, he reasons thus; *Porro autem* (saith he) *Eucharistia, & unde Baptizati unguuntur, oleum, in ALTARI sanctificatur. Sanctificare autem non potuit olei creaturam, qui nec ALTARE habuit nec Ecclesiam. Unde nec unctio spiritalis apud Hereticos potest esse, quando conslet, oleum sanctificari, & Eucharistiam fieri apud illos omnino non posse.*

A fift testimony of this use of speech we may have in his LXIII. Epist. *Ad Cæciliū*, where he saith, *Sed & per Salomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat, immolatæ hostiæ, & panis & vini, sed & ALTARIS, & Apostolorum faciens mentionem. Sapientia, inquit, edificavit sibi domum, & subdidit columnas septem, mactavit*

Sect. 1.

4

5

Sect. 1.

"*maetavit suas hostias, miscuit in cratera vinum suum, & paravit mensam suam, & misit servos suos, convocans cum excelsa predicatione ad crateram, dicens, &c.*"

6

A like passage whereto is to be found also in his *Testimoniorum adversus Iudaeos*, *Lib. 2. c. 2. Quod sapientia Dei Christus, & de Sacramento incarnationis ejus, & passionis & calicis, & ALTARIS, & Apostolorum qui missi predicaverunt* [Testimonium extat] *apud Salomonem in paræmiis: Sapientia edificavit sibi domum, & subdidit columnas septem, maetavit hostias suas, miscuit in cratera vinum suum, & paravit suam mensam, &c.*

By which two passages it appeares, that the name *Altar* was so familiarly and ordinarily used of the *Holy Table* in his time, that he interprets *Solomons \* Mensa* by that name, *tanquam per notius*, as by the better knowne. Otherwise what need he have expounded *Solomons mensa* by *Altare Christi*? *Mensa Christi* would have served the turne. I have deduced these testimonies of *Cyprian* the more at large, because of those objections wont to be alledged out of *Arnobius* to the

\* As *Altars* likewise doth *D. Iher. cont. Arrium* in *Com. Nic. p. 20. Ta. 1. τῶν πλῶν, τῶν ἐν τῷ αὐτῷ Θεῷ, καὶ ἐν αὐτῷ αὐτῷ καὶ ἀποστόλων.*

the contrary, who notwithstanding lived 50. yeares after him. And out of *Lactantius*, who being Tutor to *Constantines* son *Crispius*, was yonger then he.

Not long after *Cyprian*, about the yeare 260. lived *Zeno Veronensis*, as appears by himself in his book *De Continentiâ*. *Casaubon* calls him *Scriptor vetustissimus & elegantissimus*. This Author in the 9. of his Paschal Sermons *Ad Neophytos*, *Invitatione ad Fontem tertia*, sayes of the Church, then a child-bearing mother unto God of many sons by Baptisme, that shee broughe forth farre cleaner children, than a naturall Mother useth to doe, being her selfe *non fetidis cunis, sed suave redolentibus SACRI ALTARIS feliciter enutrita cancellis*. Here it is not onely ALTARE, but ALTARIS cancelli, the septs whereby it was separated from the rest of the Church, or place of sacred assembly.

And for the dayes of *Constantine* (whose raigne began some 50. yeares after) *Eusebius* hath left us a copy of a panegyrick Oration made at the dedication of a sumptuous and

C

mag-

Sect. 1.

*Zeno Veronensis An.*  
260.

*Euseb.*

Sect. 1.

1

magnificent Church at *Tyre*: the structure & garnishing whereof the Panegyrist describing at large, and amongst the rest, the seats erected in the *Sacrarium* or *Quire*, for the honour (as he speaks) τῆς ἐκείνης, of the Prelacy, and Priestly Order, he adds, “Καὶ ὁ ἁγίος ἅγιον ΘΥΣΙΑΣΤΗΡΙΟΝ ἐν μέσῳ θεῶν, & sacrosancto ALTARI in medio collocato; ista rursus, [ὡς αὖ ἐν τοῖς πολλοῖς ἄλλατα] “ut à multitudinis accessu prohiberentur, τοῖς δὲ ξύλας τελέεσθαι δακτύλοις, reticulati operis cancellis ex ligno fabricatis circumdedit, “adeò ad summum solertis artificii elaboratis, “ut mirabile intuentibus præbeat spectaculum. “Loe here againe, ALTARE, and cancelli ejus.

2

But the same *Eusebius* in his booke *De laudibus Constantini, versus finem*, hath a more full passage, and which shewes this language to have beene at that time common and usuall. For there, magnifying and setting forth the stupendious and unparalleled power of Christ our Lord and Saviour, testified abundantly by that wonderfull & never before exemplified change, which he had

had then wrought in the world; amongst  
 "other instances he hath this passage; *Quis*  
 "alius, solo *Servatore nostro excepto, coëpulonibus*  
 "suis incruenta & rationalia sacrificia precibus  
 " & arcanâ Θεολογία peragenda, tradidit? Quo-  
 "rum causâ tum ALTARIA in toto terrarum or-  
 "be constituta sunt, tum Ecclesiarum dedicatio-  
 "nes factæ: soli que omnium moderatori Deo, di-  
 "vina sacrificiorum, sola mente & ratione obe-  
 "un torum, ministeria ab omnibus gentibus ex-  
 "bibita; sacrificia verò sanguine, cruore, &  
 "fumo peragi solita--vi quadam occulta & in-  
 "visibili, deleta & extincta sunt. Loe here  
 "ALTARIA in toto terrarum orbe constituta,  
 "for the offering of the Christian sacri-  
 "fice.

Where I thought not good to omit, that  
 what *Eusebius* speaks here of the world in  
 generall, *S<sup>t</sup> Chrysostome* affirms in particular  
 "of our British Ilands; καὶ γὰρ (saith he) αἱ  
 "Βρετανικαὶ νῆσοι, αἱ τῇ θαλάττῃ ἐκτὸς κείμεναι τῶν  
 "ἡμῶν, & οὐ αὐτῶν ὄντα τῶν ὀκεανῶν τῇ δυνάμει &  
 "ῥήματι ἡορῶντο. & γὰρ καὶ Εκκλησίαι καὶ ΘΥ-  
 "ΣΙΑΣΤΗΡΙΑ πεπλήσθη. *The British*  
 "Ilands, which lie out of this sea, and are in

Sect. 1.

Gr.

ὅτι τὰ καθ' ἑαυτὴν ὄντα  
 ἀκατάστατα ὄντα  
 τῶν Θεοπατά-  
 ρων αὐτῶν ἔκ-  
 κληρονομήσαντες ὡς  
 ἐν ὁμαλῇ.

In *Demon ad v.*  
*Indas & Gent.*  
 "ὅτι δεῖς ὁ  
 γένος. Edit.  
*Savil. Tom. 6.*  
 p. 635.



Scct. 2. " the Ocean it selfe , have felt the power of the  
 " Word : for even there also Churches and AL-  
 " TARS are erected.



## SECTION II.

**B**UT will some say , Tis true in-  
 deed , that from 200. years after  
 Christ, and forward , the name  
 of ALTAR was much frequen-  
 ted, but before that time it cannot be shew-  
 ed to have bin used by the testimony of any  
 Authentique writer; and therefore nothing  
 so ancient as that of TABLE. So some of  
 ours affirme indeed ; but they will be tryed  
 by no other Authors , and records of those  
 times , than such onely as themselves hold  
 for genuine, as *Iustin Martyr*, *Theophilus An-*  
*tiochenus*, *Irenaeus*, or it may be another small  
 Tractator or two (with whom this name  
 is not found.) Of whom the works of the  
 two principall, *Iustin* and *Iren.* the most like-  
 ly to have enformed us, are neer the one half  
 perished. But



But before I make further answer to this exception, I would know, to what end it is made, and what advantage the Authors thereof doe hope to gaine by it. For the reason, I think why the name ALTAR is so much scrupled at, is, because it is thought to imply *sacrifice*. But *Iustin Martyr* and *Irenæus* are well enough knowne, to call the Eucharist both an *oblation* and *sacrifice*: yea the latter to dwell upon that theme. What gaine is there then, that the name ALTAR is not to be found in those works of theirs, which remaine, if that of *oblation* and *sacrifice* (for which the name of ALTAR is disliked) be? Besides, what likelihood, that those who conceived of the Eucharist under the notion of a Sacrifice, should not call the place thereof, as well as their Successors did, ΘΥΣΙΑΣΤΗΡΙΟΝ?

Secondly, I would know of the Authors & users of this exception, whether in those Writers and Fathers before the 200. yeare after Christ, w<sup>ch</sup> they acknowledged for genuine, the name of TABLE be to be found, or not, given to that, whereon the holy

Sect. 2.

*Eucharist* was celebrated. If it be not, then this exception of 200. yeares after Christ, (which yet is but 100. after the Apostles) makes no more against the one, than the other, if neither be to be found in the works extant of the Fathers, which then lived For by this it will appear, they had no occasion to mention this sacred B O A R D either by one name or other in those works of theirs which are left unto us. Now for my part, though I have with diligence sought to informe my selfe herein, yet hitherto it hath never been my hap to finde the Name of T A B L E in any of them more then of A L T A R. I have enquired of others, and yet they have not shewed it mee. And therefore till I see it, I will beleieve it cannot be shewne.

But perhaps you will say, What matters it, whether the Fathers, we speake of, have it, or not, if the Scripture hath? For doth  
 “not Saint Paul say, *You cannot be partakers*  
 “*of the Table of the Lord, and of the Table of*  
 “*Devils?* Tis true. There is this only place to be alledged to that purpose: I know no  
 other.

other. And yet this too, if the judgement of some of our owne Expositors be taken, is not sufficient to prove it neither. For *Table* here might signifie, not the instrument or seat, but the *Epulum*, or meat it self; it being the use of all Languages (I am sure of those learned ones) to expresse dyet by *Table*; yea whether it be set thereon, or not. And the matter of the Apostles discourse seemes to require this sense: For he speaks of *Idolothyta*, or *meats sacrificed to Idols*. And not to be out-vyed with Antiquity, I could likewise (as some doe) parallel this place for *TABLE*, with another, of a much like nature, for the name *ALTAR*; namely, that *Heb. 13.* where the Apostle saith, *Wee* (i. e. wee Christians) *have an ALTAR, whereof they have no right to eate which serve at the Tabernacle.* I know what you would be ready to except; namely, That by the *ALTAR* here named, is meant Christ, which I for my owne part should willingly admit, so it be understood with this caution; Christ as he is to be eaten in the Eucharist. For the Apostle speaks here of an *ALTAR* to be eaten of;

Sect. 2.

of; which is not the material instrument, or seat, but the sacrifice used thereon. Thus if these two places capable of, if not requiring the like interpretation, be set the one against the other, we have not all this while found one jot more for the Antiquity of the name TABLE than of ALTAR.

*Canones  
Apost.*

But now to answer more directly to the Question, Whether the name of ALTAR were used in the Church before 200. years after Christ or not? I answer, It was. For prooffe whereof, why may I not alledge the *Canons* called the Apostles? Which though the Apostles compiled not, yet are more ancient sure (at least many of them) than 200. years after Christ, being not improbably to be thought to have been the *Codex Canonum*, whereby the Church in those first ages (especially of the Orient) was ordered and governed. And in Questions of use and custome (such as this is) not genuineness of Titles onely, but whatsoever Antiquity, though masked under a wrong and untrue name, may be admitted, I think, to give evidence according to the age thereof. Besides,  
if

If it be credible, that the Apostles, or those to whom they committed the Churches, Apostolicall men, might leave unto the Church some rules of Order & Discipline, besides those mentioned in Scripture, (and whence otherwise should those Catholique and generally received traditions of the Church be derived? ) why may not some of these, which beare that name, be of that number? And if any be, then none more likely then those which are first in order: namely, because collections of this nature are wont in proceſſe of time like snow-balls to receive increase by new additions ever and anon put unto them, and yet notwithstanding continue still the name & Title of their first Authors; though sometimes not the one halfe of the contents wil be owned by them. Upon which supposition we have, for the resolving of the present question, as much advantage as can be; considering, that the Canon wee are to alledge, is the second, or at the most (according as some others divide them) but the third in order from the beginning; and

D

so

Sect. 2.

so (howsoever the collection hath in time beene encreased) one of the first and most ancient of them. Let us therefore hear how it speaks.

“CANON APOST. II. Si quis Episcopus  
 “aut Presbyter præter Domini de sacrificio or-  
 “dinationem [.i. præter panem & vinum]  
 “alia quædam [ἄλλὰ τὸ ΘΥΣΙΑΣΤΗΡΙΟΝ]  
 “ad ALTARE attulerit, sive mel, sive lac, sive  
 “vini loco liceram studio: è consecratam, vel aves,  
 “vel animalia quævis (præter ordinationem)  
 “deponatur. Præter x nova farra, aut Vvam  
 tempore opportuno, non licitum esto aliud quid ad  
 ALTARE (quàm oleum ad luminare, & incen-  
 sum) tempore sanctæ Oblationis offerre.

\* Gr. χίσπα  
 tritici: grana fri-  
 cta aut tosta. La-  
 tini Graneis di-  
 xere. De signifi-  
 catione τῷ χίσπῳ  
 vid. LXX. Lev.  
 2. 14. 16. Et ca.  
 13. 14. Casaub.  
 in Athenæum  
 lib. 14. 16. Mele  
 hic balsamum et  
 cist, Legumina.  
 Confer Can.  
 Syn. Carthig.  
 que habet, ὅ  
 ἀπὸ σφυλῶν  
 κτισίτην.

Here the name ΘΥΣΙΑΣΤΗΡΙΟΝ OR  
 ALTAR is twice used for the HOLY TABLE.  
 The latter part of the Canon the Greek  
 hath thus: πλὴν νεῶν χίσπον, ἢ σφυλῆς τῷ καιρῷ  
 τῷ δέοντι, μὴ ἔξω ἐστὶν ἀποσπᾶσθαι πῆτερον πρὸς  
 τὸ Θυσιαστήριον, ἢ ἔλαιον εἰς τὴν λυχνίαν & θυμιά-  
 μα, τῷ καιρῷ τῇ ἁγίας προσφορᾶς. Where con-  
 sider, whether it might not be read, ἢ ἔλαιον  
 • θυμιάμα, that is, sive oleum ad luminare, sive  
 incensum: implying, that at another time  
 they



they might be offered there, but not *tempore sanctæ Oblationis*, at the time of the holy Eucharist. For the better judgement whereof, and of the right meaning of the Canon (because the readings, distinction, and translations somewhat vary) take also a Canon of the Councell of Carthage under *Aurelius* (*Anno 397.*) very like unto it, and made undoubtedly in imitation thereof.

Sect. 2.

“SYN. CARTH. CAN. APUD BAL-  
 “SAM. XL. *Non licere præter panem &*  
 “*vinum aqua mixtum, quidquam in sanctis my-*  
 “*steriis offerre. Vt nihil amplius, quàm Corpus*  
 “*& Sanguis Domini offeratur, quemadmodum*  
 “*Dominus ipse tradidit, hoc est, Panis & vi-*  
 “*num aqua mixtum. Primitiæ autem, sive mel,*  
 “*sive lac, offerantur, ut moris est, uno die consue-*  
 “*to, ad Infantium mysterium (puta in Baptis-*  
 “*mo.) Et si enim maxime ad ALTARE offe-*  
 “*rantur, propriam tamen suam babeant benedi-*  
 “*ctionem. Nihil autem amplius in primitiis*  
 “*[nimirum ad Altare, in sanctis mysteriis]*  
 “*offeratur quàm ex Vvis & frumento.* Which  
 onely were permitted to be offered at the  
 time of the Eucharist (as may seeme) be-



Sect. 2. cause *Bread and Wine* are made of the m.

*Ignatius Ep.  
Antioch.*

But I will not set my rest upon a Pseud-epigraphall Testimony, but alledge a witness past exception, and for antiquity beyond them all. And that is, that holy and blessed Martyr *Ignatius*, Bishop of that City, where the name of Christians was first given to the Disciples of Christ; who lived & saw the latter end of the Apostles times. This blessed Martyr in those Epistles of his (which none that are learned or judicious now make question of) thrice useth the name ΘΥΣΙΑΣΤΗΡΙΟΝ OF ALTAR for the Lords TABLE, in his Epistles *Ad Philadelphenses, Trallenses, & Ephesios*. In the first whereof *Ad Philadelph.* he speaks thus:

I

“ *Scribo ad vos, moneoque ut una fide, una*  
 “ *prædicatione, una Eucharistia utamini: una*  
 “ *eius est caro Domini nostri Iesu Christi, unus*  
 “ *illius sanguis, qui pro nobis effusus est, unus*  
 “ *item panis omnibus confractus: & unus CA-*  
 “ *LIX, qui omnibus distributus est; unum AL-*  
 “ *TARE omni Ecclesiæ, & unus Episcopus cum*  
 “ *Presbyterio, & Diaconis conservis meis.* In  
 this place \* *Vedelius* expressly acknowledgeth

\* P. 216 E. l. c.  
6. in Epist. Ad  
Ephesios.

geth the name ALTAR to be used by *Ignatius* for the HOLY TABLE (though otherwise he be no friend to that name) because he knew not how to elude it. I thought good therefore to put it in the head of the file, to leade on the rest which follow. Whereof

That *Ad Ephesios* shall have the next place; where exhorting them to be subject, and at unity with their Bishop and Presbyterie, hee enforceth it thus; *Nemo erret,* " (saith he) *nisi quis intra ALTARE sit* [Gr. *ὅτι οὗτος τῷ ΘΥΣΙΑΣΤΗΡΙΟΥ*] *privatur pane Dei. Si enim unius aut alterius precatio tantarum virium sit, ut Christum inter illos statuatur, quanto plus Episcopi & totius Ecclesie oratio consona ad Deum ascendens* (for this " used to be presented at the *Altar*) *exorabit,* " *ut omnia que petiverint in Christo, dentur ipsis?* As if he had said, Be not deceived, but take notice, that as every one who is not at peace with his brother, is excluded from the *Altar*, [Mat. 5.] so much more, he that through disobedience, is in schisme & discord with his Bishop and spirituall Fathers, is exclu-

Sect. 2.

ded thence; that is, hath no right to offer his gift thereat; and consequently is deprived of the Bread of God (the holy Eucharist) and of the benefit of those precious and efficacious prayers therewith offered up to God by the Bishop and Priestly Order, in the name of the whole Church. Which, how great a benefit it is, may appeare by this, That if the prayer of one or two be of that efficacie, as to place Christ in the midst of them; how much more shall the united prayer of the Bishop, & the whole Church be of force to prevail with the Divine Majesty, to grant them all they shall aske in "Christ's name? It followes, *Quisquis igitur ab his separatur, neque concurrit cum* βελῆ  
*ἱουστῶν, & Ecclesia primogenitorum conscripto-*  
*rum in cælis, Lupus est sub ovina pelle faciem*  
*mentiens mansuetam:* That is, An Infidell in a Christians coat. Where by βελῆ ἱουστῶν, *Con-*  
*cilium* or *Senatus sacrificiorum*, hee understands the Bishop and his Clergie, who are *Senatus rei Divinae*, or *sacris faciundis*. Therefore *Vedelius*, who will needs here, without reason or copy, in stead of βελῆ ἱουστῶν reade

ἵνα ὁ ὁσίον (the better to make way for his conceit, that the body of the Church in generall should be the *Altar* Ignatius here speaks of) did but correct the *Magnificat*, and pervert Ignatius his meaning, which he understood not. For that this which I have said, is the meaning of Ignatius in this place, appears more plainly by the third testimony I am now to alledge of his, viz.

Sect. 2.

“*Ex Epist. Ad T R A L L E N S E S ante med.*  
 “*Reveremini (inquit) Episcopum vestrum si-*  
 “*cut Christum, quemadmodum beati nobis prae-*  
 “*ceperunt Apostoli. Qui intra ALTARE est,*  
 “*mundus est; quare & obtemperat Episcopo &*  
 “*Presbyteris. Qui verò extra est, hic est qui*  
 “*sine Episcopo, Presbyteris & Diaconis quippi-*  
 “*am agit, & talis inquinatam habet conscienci-*  
 “*am, & Infideli deterior est. i. He is a wooll*  
 in a sheeps skin, as he said in the other Epi-  
 stle. The places are twins, and the one is a  
 glosse unto the other.

Now, by warrant of these testimonies, I think I may safely conclude, that the use of the name ΘΥΣΙΑΣΤΗΡΙΟΝ or ALTAR (for ought that any hitherto hath shewed

to

Sect. 2.

to the contrary) is no lesse ancient in Christianity, then that of ἱερὰ τράπεζα, of the Holy TABLE or TABLE of the Lord. And that both have beene promiscuously used from the Apostles times.

Nor is it any marvaile it should be so; for these names are of an equivalent notion, and signifie one and the self same thing. For what is an *Altar*, but of those kind of things we call *Tables*? what *Genus* else can we referre it to? The difference is, That an *Altar* notes not a common, but an *Holy Table*, a *Table* for an *Holy Feast*, such as I have heretofore shewed a Sacrifice to be, *Epulum ex oblatis*, or a Feast of an Oblation made unto God. That is, there is no more difference between a *Table* & an *Altar*, then between another cup and a Chalice. An *Altar* is not every *Table*, or a *Table* for a common feast, but an *Holy Table*, and an *Holy Table* is an *Altar*. The difference is not (as many suppose) either in the matter, as of wood or stone: For an *Altar* may be of wood (as both the golden *Altar*, and that of burnt offering were in the Tabernacle, namely of Shittim

Shittim wood) and a *Table* may bee of stone: nor in the posture or manner of standing, whether in the middle, or against a wall; (for the *Altar* of burnt offering stood in the midst of the Priests court, and the *Altar* of Incense up against the vail) but this is the true difference, that a *Table* is a common Name, and an *Altar* is an *Holy Table*. This *Holy Altar* (saith Gregory Nysene, *Sermone de Baptismo*) whereat we stand, "is by nature a common stone, nothing differing from other slates--but being consecrated to the service of God, and having received the benediction, it is *τὸ ἅγιον ἄλυσμα*, *ἁγία, ὁσιαστήριον*, an *Holy Table*, an *Altar* inviolable. See hee makes one to be the *exegesis* of the other. For in times past (when men perhaps were as wise, as we are now) it was thought fit and decent, that things set apart unto God, and sacred, should be distinguished, not onely in use, but in name also from things common. For what is a *Temple* or *Church*, but an *House*? Yet distinguished in name from other Houses. What is a *Sacrifice*, but a *Feast*?

E

yet

Señ. 2.

\* Yea and in form and fashion too. See Maimon. *apud Ainsworth* upon Lev. 19.30. For both sanctity and sanctification consists in Discrimination.



Sect. 2. yet distinguished in name from other Feasts. So what is an *Altar*, but a *Table*? yet distinguished in name from other Tables.

Well; let all this be granted, may some man say, that there is no greater difference betweene these two names, than as you affirme; yet ought the language of the Church to be conformed to the style of the New Testament. But where in the New Testament should those Ancients find any Text, whereon to ground the application of this name to the *Holy Table*? I answer, There, I am prone to beleeve, whence they derived the *Oblation* of the Bread and Wine in the Eucharist, and that Rite of Reconciliation at their entrance therunto; (where the Deacon was wont to proclaime *Μὴ τις ἔσται τινος, Ne quis contra aliquem*, or in some other words to like effect; and then every one to salute his brother in token of reconciliation and peace) and that was from that Ordinance of our blessed Saviour in his Sermon upon the Mount, viz. *If thou bringest thy GIFT unto the ALTAR, and there rememberest that thy Brother hath ought against thee,*



"thee, leave thy GIFT before the ALTAR,  
 "and goe first, be reconciled to thy Brother, and  
 "then come and offer thy GIFT. Which Scrip-

Sc. 2.

ture they tooke to be an Evangelicall constitution, wherein our Saviour implied, by way of Anticipation, that hee would leave some Rite to his Church, in stead, and after the maner of the Sacrifices of the Law, which should begin with an Oblation, as they did; and that to require this proper and peculiar qualification in the Offerer, to be at peace, and without enmity with his brother: in so much as *Ireneus* seemes to place that purity of the Evangelicall oblation, prophesied of by *Malachy*, even in this requisite. *Vide l. 4. c. 34.* Hence also they may seeme to have learned to call the Bread and Wine (in respect of this oblation) ἅγια δῶρα, the holy Gifts, from the word our Saviour here useth.

C. I. II.

For that they derived from this text that Rite of Peace and reconciliation before the Offertorie, appeares expressely out of *Constit. Apost. l. 2. c. 57. Iren. lib. 4. 34. Edit. Fevar. Tertull. De Oratione c. 10. Eusebius De vita*

Sect. 2.

*Constantini, Lib. 4. c. 41. Cyril of Ierusalem Catech. Myst. 5.* Why then may I not believe as well, that they might derive from the same text the *Offertory* it selfe, and the application of the name *Altar* to the *Holy Table*, seeing all three in the Text depend one upon another; and that there is not in the N. Testament any other passage of Scripture, whereon so ancient and universall a practice of the Church, as was in all these three particulars, could expressly be grounded. And, besides that the primitive practice of the Catholique Church is a good rule to interpret Scripture by; there may be good reasons found, from the circumstances of the text, and Sermon it selfe, to perswade it to be an Evangelicall Constitution.

1. Because there was no such thing commanded in the Law to such as came to offer sacrifice; nor any such *deuterofis* to be found amongst the traditions of the Elders. Now it is altogether improbable, our Saviour would then annexe a new Rite to the Legall sacrifices, when he was, so soon after, to abolish them by his sacrifice upon the

the Crosse ; yea (if the Harmonists of the Gospell are not deceived) within lesse than two years after. For they placethis Sermon between his second and third Passeover. *Ergo* he intended it for an Ordinance of the Kingdome of God (as the Scripture speaks) that is, for the Church of his Gospell.

Scct. 2.

2. Because the Sermon, whereof this was part, is that famous Sermon of our Saviour upon the Mount ; which he read as a Lecture to his Disciples, to instruct them in the Mysteries of the Kingdome of God, a little before he sent them out to preach ; and so, in all likelyhood, contained the summe of that they were to preach ; which no doubt was Doctrine Evangelicall. In all other parts of the Sermon we finde it so : wherefore then should we not so esteem it, even in this also ?

3. Because it is brought in (and that in the first place) as an exemplification of that righteousnesse, wherein the Citizens of the Kingdome of Christ were to outgoe the righteousnesse of the Scribes and Pharisees:

*"I say unto you (saith our Saviour) except your*

Sect. 2. "righteousnesse shall exceed the righteousnesse of  
 "the Scribes & Pharisees, ye shall not enter in-  
 "to the Kingdome of Heaven. Then followes  
 this text, shewing how farre we are to out-  
 strip the Scribes and Pharisees, in our obe-  
 dience to the precept, *Thou shalt not kill.*

4. This passage should be Evangelicall,  
 forasmuch as it seemes, together with the  
 rest that follow it, to be a part of that *πληρωσις*  
 or *complementum legis*, whereof our Saviour  
 "spake a little before, saying, *Think not that*  
 "I am come to dissolve the Law & the Prophets,  
 (i. to abolish or abrogate the observation of  
 them in my Kingdome) *ἀλλὰ πληρῶσαι, but to*  
*accomplish, supply or perfect them.* For this to  
 be the meaning of that *πληρῶσαι*, the whole  
 discourse following it, seemeth to evince:  
 wherein namely our Saviour puts in pra-  
 ctice, and makes good *de facto*, in sever-  
 rall particulars, what he formerly said, hee  
 came to doe.

## SECTION III.

**B**UT there is one thing yet behind, by no meanes to bee forgotten in this Argument. That what I have hitherto spoken of the name *Altar*, is to be understood of Θυσιαστήριον, not of Βωμὸς. For these two are not the same. ΘΥΣΙΑΣΗΡΙΟΝ is the *Altar* of the true God; ΒΩΜΟΣ the *Altar* of an Idol. Wherefore the ancient Fathers and Christians (which spake the Greek tongue) never used to call the *Altar* of Christ Βωμὸς (though it were the usuall word in that language) but ever Θυσιαστήριον. VVhich difference they learned out of the Greek Bible; in all which the *Altar* of the true God is \* no where termed Βωμὸς, but alwaies Θυσιαστήριον. On the contrary, Βωμὸς never used (when it is used) but of an Idolatrous *Altar*, or Altar of an Idol. This difference of these two words may be evidently

\* Except onely Synagoga, and the 2. Book of Macc. whose style gentile-  
fied.

Sect. 3.

\* al 62.

dently scene and confirmed by one passage in the first Book of *Maccabees*, c. 1. v. \* 59. where concerning the Ministers of *Antiochus Epiphanes*, who had erected an Altar to *Jupiter Olympius*, upon the great brazen Altar in the Temple of the Lord, and sacrificed thereon, the Greek expresseth it "in this manner : Θυσιάζοντες ἦσαν ἐπὶ Ὡ Βωμὸν ὅς ἦν ἐπὶ τῷ Θυσιαστηρίῳ, They sacrificed upon the Βωμὸς, which was upon the Θυσιαστήριον, which our Translation rightly renders, *They sacrificed upon the Idol-Altar, which was upon the Altar of God*; the circumstances of the place leading them thereunto. And that this testimony may not goe alone, take with it a like expression or two in Saint *Chrysostom*, who in his 24. *Homil.* in 1. *Ad Corinthios*, brings in our Saviour thus speaking; Εἰ ἀμαρτάνῃς ὁπίσθυσαι, μὴ Ὡ τῷ εἰδώλει Βωμὸν τῷ τῷ ἀλόγων φόνῳ, ἀλλὰ ὁ Θυσιαστήριον τὸ ἐμὸν τῷ ἐμῷ φόνῳ σῶσαι ἀμαρτίαν. If thou desirest blood, make not the Idols Βωμὸς ruddy with the slaughter of Beasts, but my Θυσιαστήριον, with my blood. 'Tis upon that passage,

"The



“The cup of blessing which we blesse, is it not  
 “the communion of the bloud of Christ? with  
 the same style in the Hom. a little before  
 quoted [*demonstrat quod Christus sit Deus*]  
 hee magnifies the speedy propagation of  
 the Gospell, that in so short a time Βομοί  
 & ἑόρται (Bomoi & Simulacra) were aboli-  
 shed, and Θυσιαστήρια were erected through-  
 out the Romane Empire, yea among the  
 Persians, Scythians, Mores and Indians. To  
 all which adde another observation, That  
 ΘΥΣΙΑΣΗΡΙΟΝ is a word not used by  
 any Pagan Writer, but is a meer Eccle-  
 siasticall and Hellenisticall terme, first devi-  
 sed, (as \*Philo in his *Vita Mosis* would give  
 us to understand) by the LXX. to expresse  
 the Hebrew word מִזְבֵּחַ, and to distinguish  
 the Altar of the God of Israel from the Al-  
 tars of the Idol-gods of the Gentiles.

But you will aske me now, wherein the  
 reall difference betweene these two consi-  
 sted, which made them so nice to call the  
 one by the name of the other? Or was it  
 verball onely? I answer, It was reall. For  
 the Altar of the true God, Θυσιαστήριον, was

F

onely

\* De vit. Mosis  
 lib. 3. c. 3. ὁ  
 ἱερεὺς Βαμὸν  
 ἱερεὺς (Moses  
 ἱερεὺς) καλεῖται, τὸ  
 θυσιάζειν.

Sec. 3.

onely (as the name implies) a *Table* for sacrifice; viz. in the law, of those bloudy sacrifices which were then offered to God by fire and Incense: in the Gospel, of the reasonable and spirituall sacrifice, sent up unto God  $\lambda\acute{o}\gamma\omega \ \& \ \pi\acute{\nu}\mu\alpha\tau\iota$ , onely by the word of thanksgiving and prayer. But  $\beta\omicron\mu\acute{o}\iota$ , or the *Altars* of the Gentiles were *suggesta*, or *Scabellula sculptilium & simulacrorum*; Idol-stools, or foot-stools of their Images, in respect of the accommodation the one had to the other; which was such, as their Idols were placed before, upon, or above their Altars. This may appeare in some sort, by those passages of S<sup>t</sup> Chrysostom, which I now quoted; especially in the latter. And by that of S<sup>t</sup> Austin, *Hom. 6. de verbis Domini*, where he proves from this posture, that the Gentiles took and worshipped their Idol-statues for Gods, because they placed them upon their *Altars*. *Nam illi* (inquit) *quod Numen habent & colant illā statuā, Ara testatur*. And this also the name  $\beta\omicron\mu\acute{o}\varsigma$  fitly intimates, as properly importing a *Basis*, whereon something standeth, *quasi*  $\beta\acute{\alpha}\sigma\iota\varsigma$ , of the word  $\beta\omicron\alpha\iota\tau\iota\varsigma$ , as *Enstatbius*

Mark here, who they are, that have turned the Christians  $\theta\epsilon\omega\tau\iota\varsigma$  into the Gentiles  $\beta\omicron\mu\acute{o}\iota$ .

Statius notes; & accordingly used by Homer for the Bases, whereon stood the gilded statues of boyes holding lights at a banquet;

χρυσῶσι δ' ἄρα κῆροι ἐν δαίμωναν ὅτι βασιλῆς

Ἐστῆ, αἰθομένης δαίμονας μὲν χέρον ἔχοντες.

“So 2 Chron. 34. 4. we read, That Iosiah  
“caused the Altars of Baalim to be broken down,  
“and the Images that were on high above them.  
“Aaron whē he set up the golden calfe, is said  
“in like manner to have built an Altar before  
it, Exod. 32. 5. This connexion between the  
Gentile-altars, and Idol-statues or Images,  
may also be gathered out of that fore-cited  
passage of S. Cyprian, Epist. 55. where decla-  
ming against some lapsed Christians, who  
having in time of persecution sacrificed un-  
to Idols, would for all that, be admitted a-  
gain into the Church, without due satis-  
faction; If this be suffered (saith he) Quid  
“supereſt, quā ut ECCLESIA capitolio cedat,  
“recedentibus sacerdotibus, ac Domini nostri  
“ALTARE removentibus in Cleri nostri sacrum  
“venerandumque confessum (i. in sacrarium  
“nostrum, seu τοῦ ἁγίου Βῆμα.) SIMULACRA  
“atque IDOLA cum ARIS suis tranſeant? In this

Sec. 3.

\* Or, as this  
part of the  
Church is ter-  
med in a story  
of the same  
time in Euseb.  
τὸ Ἀγίασμα  
the name  
whereby the  
LXX. call the  
Sanctuary in the  
Old Test. Hist.  
Euseb. l. 7. cap.  
18. de Marino  
“Martyre, Ad-  
“ductum ad  
“Ecclesiam sta-  
“uit intus  
“prope τὸ Ἀ-  
“γίασμα.

Sect. 3.

not long passage are many things worthy observing. 1. *Ecclesia* used for the place of Holy assembly, and opposed to *Capitolium*, which stands here for any Gentile Temple. 2. The place of the *Clergie* next the *Altar*, and distinguished from that of the *Laiety*. 3. The coupling of *Simulacra* and *Idolacum Aris suis*, as *individui comites*, and the opposition thereof to *Altare Domini nostri*; i. *Christi*. 4. That the Latine Fathers sometimes imitated the Greek, in distinguishing as well as they could, the names of the *Altars* of Christ, & the *Altars* of Idols, calling *Θυσιαστήριον* ALTARE, and *Βωμὸς* ARA. Which the Author of the vulgar Latine so farre observes, that, throughout the canonicall Scripture, he never calls the *Altar* of the true God ARA, but the *Altars* of Idols onely, as the LXX. useth the name *Βωμὸς*.

I have prosecuted this observation of the difference between *Θυσιαστήριον* & *Βωμὸς* the more largely, because it wil help us through those doubtfull and stumbling passages, which are found in *Origen*, *Minutius Felix*, *Arnobius* and *Lactantius*, in their disputes  
against

against the Gentiles. Who although they lived, the two first in the 3. Century (after *Tertullian*) the two later about the beginning of the fourth *seculum*, in the dayes of *Dioclesian* and *Constantine*, 50. yeares after *S. Cyprian*: during all which time, it is apparent, confessed, and may be invincibly proved against such as shall deny it, that Christians had *Oratories* and *Houses of worship* to performe the Rites of their Religion in; as also (by those testimonies alledged) that they usually called the HOLY TABLE there placed, by the name of ALTARE & ΘΥΣΙΑΣΤΗΡΙΟΝ: yet these Authors afore-named, when the Gentiles object Atheisme to the Christians, as who had no *Temple*, no *Ara*, no *Simulacra*, are wont in their Apologies to answer by way of Concession; not onely, that they had none; but more, that they ought not to have. What should this meane? why this: They answer the Gentiles according to the notion, wherein they objected this unto them: to wit, that they had no *Βωμὸς*, no *Idol-stooles*, or *Simulacrorum scabella*; not that they had no

Sect. 3.

τήρια. Therefore the word which Origen there useth is βαμῶν. And in all those passages you shall ever finde *Aræ* and *Simulacra* to goe together. Origen, Ὁ Κέλσος φησὶν ἡμᾶς βαμῶς ἐ ἀγάλματι καὶ νεὸς ἰδρύσθαι φεύγειν. Celsus ait, nos *Ararum* & *statuarum*, *Templorumque* *fundationes* fugere. Minutius Felix. *Cur nullas Aras habent? Templum nulla? nulla nota simulacra?* Arnob. *In hac consueſtis parte crimen nobis maximum impietatis affigere--- Quod non Deorum alicujus simulacrum constituamus aut formam, non Altaria fabricemus, \* NON ARAS.* Lactantius. *Quid sibi Tempus, quid Aræ volunt, quid denique ipsa simulacra, &c.*

\* Perhaps hee adds this by way of correction of his word *Altaria*.

\* According to which style St Hierome Ep. ad Riparium saith de Jul. Apostat. Quod sancterū Basilicas destruxerit, aut in Templo converterit. Ep. 10

And as for Temples, their meaning was, they had no such *claustra Numinum*, as the Gentiles supposed *Temples* to be, and to which they \* appropriated that name; viz. Places, whereunto the gods, by the power of spels and magicall consecrations, were confined and limited; and, for the presence-  
 ing of whom a statue was necessary; places wherein they dwelt, shut up as birds in a cage, or as the Devill confined within a circle,



circle, that so they might be ready at hand, when men had occasion to seek unto them: That Christians indeed had no such dwellings for their God as these; for that their *God dwelt not in Temples made with hands*: but not, that they had not <sup>a</sup> τὸ πῶς ἱεροκευσίμους, no <sup>b</sup> οἶκους ἀποσκευασμένους, Κυριακῆς, or <sup>c</sup> Ἐκκλησίας. For such the stories and monuments of those times expressly inform us, they had; and the Gentiles themselves that objected this defect, knew it too well, as may appear by their Emperours Rescripts for demolishing them, and sometimes for restoring them, when the persecution ceased. All which he that will, may find in *Eusebius* his Ecclesiasticall History, before either *Arnobius* or *Lactantius* wrote: Whither I referre them that would be more fully satisfied; yea to *Arnobius* himselfe in the end of his 4. Book *adversus Gentes*, where he speaks of the burning of the Christians sacred Books, and demolition of their Places of assembly. And thus I conclude my Discourse.

Sect. 3.

<sup>a</sup> *Galienus* in ed. ap. *Eus.* l. 7. c. 17.

<sup>b</sup> *Apud eand.* *Hist.* l. 7. c. 1, 2.

<sup>c</sup> *Ibid.* cap. 3.

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